
THE REFORMER.

Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth.—*Jeremiah*, v. 1.

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PROSECUTION FOR RELIGIOUS OPINIONS.

A Mr. Taylor, in England, has lately been tried on a charge of blasphemy, and sentenced by the Court "to be imprisoned two years in the county jail, and to pay a fine of 200 pounds, and enter into his own recognizance in the sum of 2500 pounds for his good behaviour, and find two sureties of 250 pounds, for the next five years." Mr. Taylor received much the same sentence some years ago. The able and intelligent writer for the *London Morning Chronicle* at Paris, under the signature of O. P. Q. writes as follows on the subject of the above trial and sentence.

"Whilst I offer you our congratulations and sympathy on the progress of the Reform Bill in England, and on the triumphant majority on the second reading, allow me to express our lively regrets at the prosecution for religious opinions instituted by the state, or with its connivance, against Mr. Taylor.

"The prosecution of Mr. Taylor was unwise and unnecessary, and the sentence pronounced against him is excessive and absurd! I will tell you why I say this, and I am much mistaken if you do not agree with me. In the first place, I hold, that in a free country like England, I have the right to believe what I will, and reject what I will! and either to be Deist, Churchman, Catholic or Unitarian. In the second place, I hold that to have the right of believing, without having the right to propagate my belief, is no more than having the right possessed by every human being, even under the most cruel and despotic governments. Liberty of thought can never be denied by human laws, but only liberty of ac-

tion; and the moment I am denied the right of propagating my creed, I am enslaved. Then in the third place, the liberty I claim for myself I am willing to confer on others; and therefore on Mr. Taylor! Nor can I do such injustice to my own creed, as to believe that it will be really injured by the propagation of error. For example—1st, I consider my creed, which is contained in the Old and New Testament, to be the most rational, philosophical and perfect system ever proposed to the consideration or belief of man.—I believe that God is its author—for that it is too perfect to be invented by man; and 2d, I consider the creed of Mr. Taylor to be as defective and as irrational and absurd, as mine is perfect, rational, and divine. And I have therefore, 3d, no sort of fear that in the present enlightened state of society, the system of Mr. Taylor shall be preferred to mine; and, on the contrary, I know it to be a fact that christianity is spreading every year, and every hour of every year; and I should as soon expect to behold the solar system changed by the fiat of some wondering astrologer, as I should to see the christian religion overthrown by the sophistries of this preacher of ignorance.

"Poor Mr. Taylor must die one of these days, and then a decent sort of funeral will be got up for him; and when the founder of the sect is dead, the followers will disperse themselves, and yet christianity will continue to spread from the mountains of the Balkan to the mountains of the new world. We may all be sure of this. Why then should we prosecute Mr. Taylor?—Why make a madman a martyr, or subject a philosopher to imprisonment? If his system be false, then why fear

its propagation? and if it be true, then can we arrest truth by dungeons?—When the author of our religion commenced the propagation of christianity, he entered into the Synagogues of the Jews, disputed with the doctors, overthrew the tables of the money-changers, and attacked all the prejudices of the age in which he lived. In the end he was crucified, and the wretched murderers of their great and glorious victim shouted with joy, and exclaimed, “your king is dead, and your system is overthrown!” But how does experience mock their prediction, and laugh at their momentary triumph! Where is christianity now? Why, every year she is gaining new and bloodless triumphs, and the standard of the cross of Christ is now borne in triumph in the isles of the Pacific, the deserts of Africa, the perpetual snows of the Polar regions, where the peace loving Moravians inculcate its doctrines, and live according to its rules; and from north to south, and east to west, the religion of Christ is becoming the religion of the world. Now, what should we desire more than this? Will heaven be defeated by the infidelity of Mr. Taylor, or the spread of Christianity be arrested by his Sunday ministrations? No, no—it is only prosecutions and recriminations which can gain votaries to his system or hearers to his chapel. Thus indeed he becomes a martyr, and I would subscribe to pay the expenses of his defence. Let him preach, let him print, let him publish, and let a christian government show to an anti-christian declaimer, that it can well afford to be generous to the unfortunate, and that it has too much confidence in the religion in which it believes, to appeal to any other weapons than those of truth, argument and history.

“I am reminded by this subject of a circumstance which has lately taken place in Germany, at Schwerin, a town in lower Saxony, the capital of the Duchy of Mecklenburg Schwerin. A new sect of “Anabaptists,” who in

England are not merely tolerated, but contain among them some of the most talented, liberal and enlightened men of the age, having made its appearance in Germany, the Prince Regent of Schwerin has commanded the magistrates to arrest, without distinction of persons, all those Anabaptists who shall dare to exercise their worship publicly, and convey them all to prison. The fact is that the Anabaptists having been preaching with zeal against the errors of the national religion, have made many converts. Now there is scarcely a reader of the *Morning Chronicle* who will not exclaim, “Oh, intolerant Government!” “Oh, shameful persecution!” “Oh, horrible Prince Regent of Schwerin!” And they will exclaim justly and truly when they say this. But do you suppose that there is the smallest distinction in the principle of the verdict and sentence against Mr. Taylor, and the decree at Schwerin against the Anabaptists? Not the slightest! The verdict and sentence against Mr. Taylor are founded on the dogma, that no one is to be allowed to attack the religion of the State; and the decree of Schwerin is based on precisely the same absurdity. If you approve the one, you must approve the other; and if Mr. Taylor has no right to teach what the British Government calls his errors in England, why the Anabaptists have no right to teach what the government of Schwerin calls their errors in Germany! And what then? Why then there would be an end to the missionary, to the schoolmaster, and to the progress of truth, by means of teaching and preaching. I write thus, because I have not yet read any protest in the liberal journals of England against these prosecutions for religious opinions, and because, when Lords Grey and Brougham are ministers, we expect better principles, and a sounder system of laws and reasoning.”

Contrast the prosecution of Mr. Taylor, in England, and the treatment of the An-

baptists, in Germany, with the liberal sentiments of the present Turkish Sultan.

[From the Star in the West.]

RELIGIOUS FREEDOM.

The present Sultan has been pronounced by more than one intelligent traveller, to be the most talented and liberal minded sovereign of the day. The following imperial decree, dated the 11th of February last, and given by the famous O. P. Q. in one of his interesting letters, goes far to justify this estimate of his character:

"Greeks—Arminians—Arminian Catholics, and Jews, shall from henceforth, in common with the Turks and Mussulmen, be equal before the law. No Mussulman shall in future have any preference or enjoy any superior rights in consequence of his being a Mussulman! for, according to the opinion of the Sultan, all form but one family, but one body, whatever may be the private creed of each of his subjects, which is a matter that only concerns the conscience of man, who cannot be called to account for his religion to any but God. As to the government of the Sultan, it will not, under any circumstances, consider what is the religion of the person who may present himself before it."

The following statement furnishes another contrast to the preceding, not much to the credit of our own country.

[From the N. Y. Courier and Enquirer.]

OUTRAGE.

Dr. Jasper C. Foster, of this city, has called and apprised us of an outrage, committed upon Mrs. Foster in the State of Connecticut, which is disgraceful to the age in which we live, and a direct violation of the liberties of our citizens, secured by the Constitution of the United States.

It appears that Mrs. Foster left this city on Saturday afternoon the 9th instant, in the steam boat Victory, on a visit to her father, Dr. Sweet, of Lebanon, Connecticut. After a boisterous passage, she arrived at East Haddam on Sunday morning, sick and ex-

hausted from sea-sickness, but immediately took the stage connected with the steam boat line, to go to her father's, about twenty miles distant.—When within a short distance of her father's house, one "Deacon ELIPHALET HUNTINGTON" came out of the "meeting house" in Lebanon, stopped the stage, and arrested Mrs. Foster for violating the laws of the State by travelling on the Sabbath!! Mrs. Foster begged that she might be permitted to send to her father, to apprise him of her situation, *which was inhumanly refused, and she placed in the custody of "Constable BILLY WORTTLES," and not permitted to go or send to her father—who lives almost within sight of the church—until after sundown, and then on a pledge to pay the fine imposed on the following day!!!* We have not language at command to express the indignation we feel at this disgraceful outrage upon the liberty of a helpless and respectable female. If there be a law in Connecticut, sanctioning this outrage upon the liberty of a citizen, it is a gross violation of the Constitution of the United States.

THE PRESENT TIME.

A time of trouble and rebuke, of bitterness and strife, has begun in this country, and it will continue to increase, until, like Noah's dove, hardly any one will be able to find rest for the sole of their foot. That generous kindness, sympathy and good will one towards another, once so common in this country, is now becoming exceedingly scarce, not merely among men of the world, so called, but among religious bodies, and even among members of the same religious community, and, as a necessary consequence, true happiness is hardly to be found among men. For those acquainted with true happiness know that it must be found in dispositions of kindness, and right feelings one towards another, and in endeavouring to assist and help each other. If any root of bitterness, any wrong feeling arise in the heart tow-

ards any human being, however great may be the provocation, it must cause trouble, and destroy happiness.

Members of religious societies once had a true love, regard and sympathy for each other in the same community, and though of a sectarian nature, there was happiness and enjoyment in those affections to the extent they were exercised; but even these are now no more, and they will never again return in religious societies, as such. Interest, conflicting sentiments, opposition and self-will have destroyed these affections, and as each imagines he is in the right, and has been unjustly assailed and treated, it precludes the possibility of any true reconciliation or union again. This state of things arises not merely out of the present condition of mankind, but is no doubt in the order of Providence. For as the Lord saw good to confound the language of the builders of Babel, when they had lost a sense of his care and their dependence on him, in order that they might not be able to go on any longer with their work, to "make themselves a name;" so the confusion and misunderstanding now among all the different sects are sent of the Lord, that they may not be able any longer to go on successfully in their measures of erecting their supposed buildings and institutions of righteousness, in the name of their society, whose tops shall reach unto heaven, that they may have glory of men, be a great and united body, and be saved by the work of their own hands. For it is declared that the Lord is a jealous God, that he will not give his glory to another, nor his praise to graven images, the work of men's hands. The Lord designs to save man in such a way that no flesh shall glory in his presence.

Those religious societies which are the best, and whom the Lord most regards, he will in the first place most confound and embarrass, not as a mark of his displeasure but of his favour, and with designs for their good, in order to bring to nought all the works

and buildings in which they are engaged to their injury and separation from him, that they may place their dependence and trust in him alone.—For, as ever has been the case, *judgment*, or the Lord's righteous dealing, will first begin *at the house* or *among the people of God*, and it will not cease till every sectarian institution and stumbling-block in the way of God's people are removed out of the way, that he may reign alone in the hearts of men, and that they may have *no other gods before him*.

If all could see the design which the Lord has in what is transpiring at the present time, and they had a true spirit of resignation and submission to the divine will, they would rejoice in all the confounding of language that is now going on in the world, and say, *thy will be done* in this as in all other things. But few can be expected to see this, and fewer still to be resigned to it; for to be frustrated, thwarted, and be broken up in what we are engaged in and have our hearts set upon, is a more difficult thing to be resigned to than many may suppose, and it will require much grace and divine assistance to acquiesce in such dispensations. None but God can enable us to do so. Not imagining that such mortifying and trying events are of the Lord, and designed for good, the heart will naturally rise up to resist and oppose them. But being in the order of Providence, and under the direction of infinite wisdom, to bring about important ends, all resistance and opposition will be vain, or only serve to accelerate their progress. When the Lord shall see fit to take his cause in his own hands, and overthrow all the sectarian walls and partitions which men have erected, and as in the days of the Apostles, *bring to nought the things that are*, no human arm or human exertions can prevent or hinder it; and our opposition and resistance will only injure ourselves and drive us farther and farther from the spirit and principles of the gospel, till we are wholly

bewildered and drawn astray by the zeal and activity of our own minds, produced by selfish considerations, and an attachment to forms and usages established in the wisdom and counsel of men.

It becomes us, therefore, to take heed to our spirit at a time like the present, when every thing of a trying and contentious nature, is rising up, to enlist us as partizans in the contest, which will go forward without our aid, (for the materials are too abundant to stop) and to follow the counsel of Gamaliel, by not intermeddling with too much zeal, in things, the design of which cannot be foreseen, nor the ends which they are to accomplish be discovered by finite capacities. The importance of this counsel, however, will be more fully experienced in a time yet future, when the three spirits of evil, under the sixth vial, go forth to rally under some standard, the whole inhabitants of the earth, preparatory to the battle of the great day of God Almighty, under the seventh and last vial of the wrath of God, which will accomplish the entire overthrow of every thing inimical to the cause and kingdom of Christ.

APPROACHING EVENTS.

"If they do these things in a green tree, what shall be done in the dry?"—Luke, xxiii. 31.

The above words were spoken by Christ, while they were leading him away to be crucified, and in anticipation of the sorrows and troubles that were coming upon the Jewish nation, and which afterwards came upon that nation with the most awful and overwhelming weight. It was indeed a time of distress and tribulation at the period when Jerusalem was taken and destroyed by the Romans, such as had never before been experienced by any nation which had ever had an existence. Eleven hundred thousand are said to have perished, and ninety thousand were sold as slaves. So, in all probability, in christian countries, the

more innocent and better part of mankind will first be called to suffer and endure great trials, and afterwards the more corrupt and wicked will share their portion of miseries and calamities.

All these events are approaching with rapid strides, while many are counting on years of prosperity and ease. But in all christian countries things have proceeded too far, and iniquities have become too greatly multiplied for the Lord ever to pour out his blessings upon men till they are humbled, and made sensible of their ingratitude and departure from him, by severe calamities and afflictions. In the greatness of their afflictions they will be constrained to seek the Lord early, and with true sincerity of heart, and the Lord will overthrow all the evil foundations and ways of men, and establish his truth and righteousness on the earth. Then there will be peace and rest. All will know the Lord, and there shall be nothing to hurt or destroy among any of the children of men.

IMPORTANCE OF RESIGNATION.

"All these things are against me."—Gen. xlii. 36.

This was the desponding and disconsolate language of Jacob, when informed of the detention of Simeon in Egypt, and the necessity of sending Benjamin there also. It is in the order of Providence that the best of men should pass through many trials, and all that remains for us under them is to submit ourselves to them with patience, without complaint or murmuring. All will then be well in the end, and we shall be more thankful and grateful for the favours and blessings we do receive. The most common sin of the children of Israel in the wilderness, was their murmuring and complaining against the Lord's dispensations towards them, as if he dealt unfairly with them, and brought them into the wilderness to perish. They would have

far'd better if they had made no complaint, as He that delivered them at the Red Sea was able to provide all things necessary for their support, and would not fail to do it in the most proper time, without their reproaches and complaints against the Lord and against Moses. Our own way, our own time, and our own wishes are not easily yielded up; but they are seldom best for us. He who is the father of all flesh, and is infinite in wisdom, knows what is best for us, and he will order all things aright for those who put their trust in him; and it is our interest and duty, in every condition, and under all circumstances, to say, *thy will be done*.

It is seldom or never given us to see the design and benefit of trying dispensations till after we have passed through them; and our patience and submission under them are often brought into the severest exercise, when, at the same time, as in the case of Jacob, all things are going on well, and will tend to our good, and our ultimate happiness. If, under such trying dispensations, we can put our trust wholly in the Lord, and say, *thy will be done*, we have attained to a condition unto which few arrive, even those who, like Jacob, have long experienced the Lord's mercies and gracious dealings towards them. In our present condition, indeed, trials and adversities seem necessary for us.* And hence, for our benefit and profit, the Lord in mercy often sends us things of a trying and exercising nature. But what would be a trial to us, if we could readily acquiesce in the thing which causes the trial? And how could we but acquiesce in it if we plainly saw and knew that it was ordered in infinite wisdom, for our

* Says Mr. Steele: Let a man be two or three years without affliction, and he is almost good for nothing at all. He cannot pray, nor meditate, nor keep his mind fixed on serious things. But let the Lord smite him in his estate, in his health, or in his child, and he can then find it in his heart to look unto the Lord.

good, and would tend to our benefit and advantage. A patient is not unwilling, and feels it no burden to take an unpleasant and bitter medicine, when he is convinced it will do him good, and contribute to his safety and welfare. And so if we could see the benefit of the trials and afflictions which the Lord sends upon us, they would be, comparatively, no trials and afflictions to us, and hence would be productive of little or no benefit. Therefore, as observed before, it is seldom given unto us to see the benefit of trying dispensations, till after we have passed through them; and, besides, the things sent to try us are commonly of such a nature as are calculated deeply to affect us, and to produce a trial. And they are sent, moreover, not in anger, but in love and favour for our benefit and profit. These trials, in themselves, are never calculated to hurt us. It is our conduct and submission under them that will show us what we are, and make known to us the degree of trust and confidence we repose in that Almighty Being who governs all things, and whose tender mercies are over all his works, and who knows what is best for us better than we know ourselves.

The present generation will probably be called to experience as great trials as any which has ever preceded it; some in one way and some in another; and we should endeavour to be prepared for them in the best manner we are capable. Let us endeavour to cultivate a feeling and benevolent spirit towards all, however much they may seek to injure us, or however contrary they may act to our wishes, or differ from us in religious views and sentiments. We shall have a much greater occasion for such a spirit hereafter than at present, as great as many may suppose a spirit of forbearance and patience are now needed, to submit to what is almost constantly transpiring around us and towards us. Very few at this day can be expected to act in harmony and true friendship

with each other, but will pursue a contrary course towards each other, believing they are doing right, and are as sincere and upright, perhaps, in their intentions, as ourselves, and will run counter to each other, and cross each other's wishes, even those we least expect, being in the order of Providence that it should be so, to put every thing to the trial, and remove whatever *can be shaken*, that only that *which cannot be shaken may remain*, as has been foretold in prophecy; and therefore, we should be prepared to bear these things, as becomes those who profess to put their trust in the Lord and submit all things to his disposal. For he will order all things in his dispensations towards men, according to the counsel of his own will, whatever efforts we may make to prevent it; and we should take heed that we be not found even fighting against God, as thousands have in every age, who little expected they were doing so. We can do nothing in contending with the dispensations of the Almighty, but only injure ourselves, destroy our peace, and lose the divine care and protection. We should therefore be careful always to be sincere, and allow no selfish considerations or prepossessions to influence us—these being the principles which most commonly lead us astray and govern our actions. We may then have confidence that the Lord is on our side, and will order our way aright, and according to his own purposes; and we shall have peace in our minds, whatever outward troubles, commotions and turmoils may surround us. The Lord can bring order out of confusion, and make the wrath of man to praise him, and the remainder he has promised to restrain. He, therefore, that truly believeth in the Lord, need not "*make haste*" to arrest any events which may arise of a threatening nature, or put forth his hand to steady the ark, unless especially commanded, as the Lord is able to take care of his own cause, and support it in the midst of the most threat-

ening dangers, and in times of the greatest commotions and contentions.

THE SLAYING OF THE WITNESSES.

Commentators are very much divided in opinion respecting the slaying of the witnesses, and the time when this event shall take place. The period fixed by many has long since past. It is certain, however, that this event has never yet taken place, and that at present we are not very distant from its accomplishment.

These witnesses were to have power given unto them to prophesy, but in a low and afflicted condition, (signified by their being clothed in sackcloth) twelve hundred and sixty years, during the apostacy and reign of the Beast. Their life and existence consist, during this time, in their having the spirit and power of religion in exercise, and their being slain at the end of this period by the Beast, will hence denote the destruction of that power and exercise of true religion by the sectarian principles and influence of corrupt churches, insomuch that there will be no faithful witnesses for the space of three years and a half.—There will nothing remain during this period but their dead bodies, fulfilling the intimation of the Saviour: "*When the son of man cometh [to set up his kingdom, the kingdom of the stone cut out without hands] shall he find faith on the earth?*" After the short period of three years and a half, *the spirit of life from God will enter into them*. In the next place, they will *stand on their feet*. Thirdly, *great fear will fall on those that see them*. In the fourth advancement of their cause, they *hear a great voice from heaven*, or experience especial and distinguished openings of Providence, *saying unto them, come up hither*, or assume a conspicuous standing before men. And, fifthly, they *ascend up to heaven in a cloud*, (that is in immense numbers,*) *and their enemies*

* The Apostle Paul speaks of a *cloud* of witnesses, meaning a great multitude, as

behold them. And in the same hour or period of time, there is a *great earthquake*,* a great political and religious convulsion and overthrowing of things, and the *tenth part of the city falls*, (the city means the whole of christendom) and in the earthquake are slain of men seven thousand, (it is *names of men* in the original, and is supposed to mean distinguished titles, orders or associations of men,) and the remnant are affrighted, and give glory to the God of heaven.

It is worthy of remark, that after the witnesses are again revived, we have no account of their prophesying any more. The great and important reformation, now brought about, being the work of God, the performance of the *stone cut out without hands*, there will be but little need of the preaching and efforts of men, as in the case of all previous reformations, which in general have been too much the work of men, have been exceedingly imperfect, and only lasted for a time.

It may be proper here to state that the measuring of the temple, the prophesying and slaying of the witnesses,

the word cloud in Scripture, in all such cases, signifies. Hence it is said of Christ, when he cometh to establish his kingdom of righteousness on the earth, "*Behold he cometh with clouds*;" or as it is expressed in Jude, "*Behold he cometh with ten thousands of his saints*." And Daniel, when speaking of this event, says: "I saw in the night visions, and behold, one like the son of man came with the clouds of heaven, [or with ten thousands of his saints] and there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." For a further description of this event, and of the manner in which Christ will subdue all his foes, and establish his reign on the earth, see Revelation, 19th chapter, beginning at the 11th verse, as well as part of chapter 20th.

* The same as mentioned under the seventh vial, and which is there said to be "a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great."

their revival, together with the earthquake, make up the contents of the little book, spoken of in the Revelation, and extend in point of time, down to the seventh vial. It is probable that the witnesses are slain when the three evil spirits go forth unto the kings of the earth, and of the whole world, to gather them to the battle of the great day, and that true religion will then be in a lower condition than it ever has been since the gospel was first preached unto men.

A person by the name of John Rogers, who suffered imprisonment in New England for the word of his testimony, and who wrote a book on the Revelation more than one hundred years ago, speaks as follows concerning the true church and the slaying of the witnesses:

"Thus the true church is described to be in a poor, low, miserable and perishing state, [her witnesses prophesying in sackcloth] and the false church in great pomp, and very numerous, making war against the witnesses, and overcoming them and killing them; thus wasting and consuming them, so that there is nothing to be seen in the street of the false church, after they have killed the witnesses, but dead bodies; there is no life of godliness to be seen in her street; all her pretended worship is external things; it is all dead service and vain worship, works of their own hands, the world being now covered with darkness, and the people with gross darkness.

"Upon the apostacy or falling away of the true church, and the rising up of the false one out of the bottomless pit, the false did so multiply and increase, that they became a great kingdom in the world, and the true church went into the wilderness; and when she finishes her testimony, the false church gets the upper hand in war against her; and thus she is overcome and killed mystically in her testimony. The false church warring against her testimony, overcomes her and kills her, for the testimony of the true church

ever was, and is, and will be, by the revelation of the spirit of Christ which dwelleth in them. But the ministers of the false church preach only feigned words, which they study, *even the imagination of their own heart, and not by the revelation of God's spirit.* Ezekiel xiii. 2, 3.

"And thus the false church gets the upper hand, by overcoming the true church; and thus is she killed in the mystery. And by their dead bodies lying in the street of the great city, is to shew that as the true church decays and dies, and the false church rises up in her room, there is no life nor spirit of truth in her; so that nothing is to be seen in her street but the dead bodies of her witnesses; for there remains only a form of godliness, which she upholds and carries on, being an outward show of worshipping God, the worshippers being all dead in sin; and all that they do is only an imitation of the saints; so that in the street of the great city, or territories of the false church, is to be seen nothing but the dead bodies of the saints, for there is no spirit nor life of righteousness in them; for as the body is dead without the spirit, so all their works of worship are done without the works of faith, so that it is all only like the dead bodies of the saints, when the life and spirit is gone out of them; for could the inside of the church be seen, it would be like Sodom and Egypt, and as bad as the Jews who crucified our Lord; for all she doeth is to be seen of men, externally, as preaching, praying, singing holy men's psalms, and practising the ordinances of Christ after one fashion or other, and observing of sabbaths and holy days; so that she appears outwardly as a glorious church in the sight of the world, great and beautiful, alluring both kings and all the inhabitants of the earth to join with her, so that she hath both rulers and judges to support and uphold her in whatsoever kingdom or country she is in. For the false church always glories in the outward form of

godliness without the life: it is the spirit of life within the saints that doth torment them that dwell upon the earth, not the bodies of the saints without the spirit; for the saints' testimony was always against the false church's form without the spirit of life in it; and the false church is wont always to persecute the true church, for refusing to attend her form, or image of godliness."

THE HEATHEN.

"*Shall not the judge of all the earth do right.*"—Gen. xviii. 25.

It is a great mistake to suppose the Lord has no regard to those called heathen and unbelievers. If they act agreeably to the light that has been given them, and with uprightness of intention, upon what principle shall we condemn them. The question must turn wholly upon this foundation of all correct judgment, viz: whether they have or have not so acted; for our Saviour has plainly signified that he that rightly occupies one talent will be accepted as well as one that rightly occupies five; and he that is faithful in little is faithful also in much. And the Apostle Paul, speaking of those who have not the law, but are pagans, says: "they are a law unto themselves, who shew the work of the law written in their own hearts, their consciences also bearing witness, and their thoughts accusing or else excusing them." All will be judged according to the equitable rule of the gospel and the light they have received, and where much is given much will be required. Again says the Apostle, "If the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision? And shall not uncircumcision which is by nature, if it fulfill the law, judge thee, who by the letter and circumcision, dost transgress the law?" This is the apostle Paul's own language, and it is sufficiently plain and express in regard to all heathen and unbelievers.

It is observable that those destitute

of faith, and the furtherest removed from a safe condition, often have the greatest manifestations of divine interposition for their good by dreams, warnings, and other singular and extraordinary events. And the Apostle Paul, speaking of the gift of tongues in the primitive church, says they were for a sign not to them that believe, but to them that believe not. Many moreover have been very important instruments in the Lord's hands, who were quite another kind of persons from those called the Lord's people, and have been made a means of bringing about events highly conducive to the glory of God and the benefit of his church. And so far as they did these things in accordance with the divine will, shall they not receive their reward? Does not the Lord call Nebuchadnezzar his servant, and promise to give him Egypt as wages for the service he performed for him against Tyre. See *Jeremiah*, xxvii. 6, and *Ezekiel* xxix. 18—"Son of man, Nebuchadnezzar, king of Babylon, caused his army to serve a great service against Tyre: every head was made bald, and every shoulder was peeled;* yet had he no wages, nor his army, for Tyrus, for the service he performed against it;† therefore thus saith the Lord God; Behold, I will give the land of Egypt unto Nebuchadnezzar, king of Babylon; and he shall take her multitude, and take her spoil, and take her prey; and it shall be wages for his army. I have given him the land of Egypt for his labour wherewith he served against

* History informs us that Nebuchadnezzar performed a siege of thirteen years against Tyre before he took it, and the heads of his army were made bald by wearing their helmets, and their shoulders were peeled by carrying timbers and other materials, to raise banks, and, as some say, to fill up an arm of the sea to gain the city.

† The Tyrians, being nearly or quite surrounded by water, carried away their effects, and in the last resort, no doubt, mostly went away themselves, by sea, in ships and vessels, of which they had an abundance, while Nebuchadnezzar had none to hinder them.

it, because they wrought for me, saith the Lord God."

The Lord has his servants of all kinds to serve him, and he may make use of those who do not believe in christianity, faithful instruments in his hands to punish and annoy those who profess christianity, but who are like the children of Israel, when the Lord raised up one and another to annoy and distress them for their amendment and benefit. And if persons of this kind, who are now made instruments in the Lord's hand to annoy and punish those who profess christianity, but who do not act consistently with that profession, are actuated with sincerity and good intentions (as many of them appear to be) will not the Lord regard and reward them for their service for him as well as Nebuchadnezzar and his army.

As things are now in the christian world and among professed christians, it is a wonder there are not more unbelievers than there are. And who shall say that the want of belief in this day is not more the fault and sin of those who profess to believe than those who do not believe? Under these circumstances, it is time to stop all bitterness, abuse and persecution of those who are called unbelievers, as many of them may be in a fairer way to obtain acceptance in the sight of Him who knows all things, and looks upon the motives and intentions of the heart, than those who, in the language of the Pharisee, may be in the habit of thanking God that they are not as other men, and from their supposed good deeds may be ready to exclaim, "stand by, I am more holy than thou."

The sin of unbelief can only consist in the rejection of proper evidence when clearly presented to the mind, as the Saviour declared to the Jews they had been without sin in not believing in him, if he had not done among them, and before their eyes, the things which no one else ever had done; for he caused those to see who were born blind, and enabled those to hear who had been born deaf, and did

other things which no prophet or any other person had ever done before, as the Jews well knew; and therefore they had no excuse or cloak for their sin of rejecting him, and only rejected him because he did not come in that grand and splendid manner they wished him, and exalt themselves and their nation as they had expected the Messiah would do when he came into the world. "If ye were blind," (said the Saviour, after they had tried, but in vain, to disprove the fact of his having opened the eyes of one born blind) "if ye were blind, ye should have no sin." And again—"If I had not done among them the works which none other man did, they had not had sin; but now have they both seen and hated both me and my father also, as it is written, *They hated me without a cause.*"—They were left without any ground of justification or excuse for their hatred and rejection of him.

The Lord seeth not as man seeth, the scripture informs us, but looketh upon the heart and its intentions. And the Apostle Paul, after telling us he was *a blasphemer* [of christianity] *and a persecutor*, [of the christians, being exceedingly mad against them] *and injurious*, says—*but I obtained mercy, because I did it ignorantly in unbelief.* And he says in another place—"I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth." Every one is bound to act with sincerity and the Lord will take care of the rest; for he regards sincerity and uprightness of intention in all.

As observed before, observation and history shows that individuals who, according to our present habits of thinking, we suppose the Lord has no regard to, have evidently been favoured with remarkable warnings, dreams, revelations, and supernatural interpositions of divine Providence. Necho, king of Egypt, when on his way to the Euphrates, told Josiah the Lord had commanded him to make haste in his expedition, and endeavoured to dissuade

him from coming against him, saying, "forbear thee from meddling with God, who is with me, that he destroy thee not." And though Josiah was a good king, yet it is said, "he hearkened not unto the words of Necho from the mouth of the Lord," but disguised himself in order that he might fight against Necho with more safety; nevertheless, he was killed. Hence it appears that Necho, though evidently one denominated a heathen, and one that did not worship after the manner of the Israelites, was inspired, or had a revelation made to him from the Lord, according to the testimony of Scripture. We read also that the Lord stirred up the spirit of the king of Persia, who was also considered a heathen, to make a proclamation in behalf of the Jews, and for the building of their temple. Witness also the dream of Alexander the Great, as recorded in Josephus. Judua, the High Priest, had highly offended this noted conqueror by refusing to come under his government, and assist him with auxiliaries and provisions, in his siege against Tyre, and when he had taken that place, after a siege of seven months, he was marching his army towards Jerusalem, to inflict on them the severest punishment. But on seeing the high priest, who came out to meet him, with his mitre on his head, having the golden plate whereon the name of God was engraved, he approached by himself, and adored that name, and saluted the high priest in the most friendly manner.—This conduct in Alexander surprised the Kings of Syria, and the whole army, who knew the resolution he had formed against the Jews, and they supposed he was disordered in his mind. On being questioned concerning his strange behaviour, he replied: "I did not adore him, but that God who hath honored him with the high priesthood; for I saw this very person in a dream, when I was at Dios, in Macedonia, who, when I was considering with myself how I might obtain the dominion of Asia, exhorted me to

make no delay, but boldly to pass over the sea thither, for that he would conduct my army, and would give me the dominion over the Persians, whence it is, that having seen no other in that habit, and now seeing this person in it, and remembering that vision, and the exhortation which I had in my dream, I believe that I bring this army under the divine conduct, and shall therewith conquer Darius, and destroy the power of the Persians, and that all things will succeed according to what is in my own mind."

Let us consider also the dreams of Nebuchadnezzar, and the numerous and important events revealed and foretold in them, some of which are even yet future; and also the means made use of to convince him that "the Most High ruleth in the kingdom of men, and doeth according to his will in the army of heaven, and among the inhabitants of the earth; and that none can stay his hand, or say unto him, What doest thou?" We may therefore perceive that the Lord does not confine his regard or care exclusively to those who worship in a certain way, or are called the Lord's people; but that his care extends to all mankind, and that he regards all men in proportion to the sincerity and uprightness of their intentions.

It is well known that those called unbelievers have often performed the most important services to the cause and kingdom of Christ, by exposing the defects and evils of those who profess to be the subjects of that kingdom, and have thereby caused the reformation of many abuses and corruptions which professed christians, of themselves, would never have corrected—fulfilling that remarkable prophecy of the prophet Isaiah, viz: "And strangers shall stand and feed your flocks, and the sons of the alien shall be your ploughmen and your vine dressers."

What would have been our constitution of government had those belonging to the principal sects in our country had the making of it? Would

it have been made so conformable to the principles of the gospel, prohibiting all persecution on account of religious opinions, and allowing liberty of conscience to every one? Certainly not. For since the first departure from primitive christianity, those called christians, with but few exceptions, have never been friends to free toleration, but have always wished to fetter and cramp the mind to an adherence to their own particular doctrines and practices, and have ever felt disposed to depress, annoy, and persecute those who dissented from them in a greater or less degree, according to their ability and the measure of their departure from the spirit of the gospel. Those therefore, who framed our present excellent constitution, were actuated, no doubt, by honest and just intentions, let them be called Deists, or whatever name we see fit, and they will unquestionably receive their reward according to the purity of their motives and intentions. For it cannot be denied that they have been made a great blessing to the cause of Christ, and to the advancement of light and knowledge among men, by means of the free liberty granted to every one in the exercise of religious worship and opinions.

And who now wish to coerce the mind, and enforce particular opinions on subjects of religion, by civil enactments and legal penalties, but the leaders in some of our principal sects professing christianity? And, on the other hand, who are more friendly to, or firmer advocates for the free and just rights of every individual in matters of religious opinion, and the dictates of conscience, than those denominated unbelievers? If the earth is made to help the woman or true church against the dragon of ecclesiastical dictation and religious intolerance, shall we find fault with, or blame a Being of infinite wisdom, for the means he employs to further his own designs for the good of his church and people? There is not so much danger, at this time, of infi-

dels overthrowing the church, as of those called christians overthrowing it themselves, or becoming so corrupt that the Lord will overthrow what they call the church, as he did the Jewish temple and the people of the Jews.—Nor are true christians now so much afraid of persecution from those called infidels as from those called christians, and sad experience has too often and too lamentably confirmed the just grounds for such fears.

THE OPERATIONS OF THE SPIRIT.

There is nothing more calculated to bring religious experience into discredit, and destroy a belief in its existence, than the false experiences, pretended revelations, and visionary impulses, which have prevailed more or less, in almost every age, and which now so much abound in what are termed “modern revivals of religion.” The evident falsity of many of these pretensions causes thousands to doubt the existence of all supernatural operations on the heart, and all divine illuminations and communications from the spirit of God unto men. But nothing is more plainly declared in the Bible than such operations and communications, and we can never be fully established in the truth of divine revelation, till we are in some degree made partakers of them for ourselves.

The reason so many are deceived in matters of religion, is because they have not that single eye of which our Saviour speaks, and allow their imaginations to indulge in pride and vanity respecting themselves and their attainments. “Vanity,” says a late writer, “may justly be deemed a principal source of enthusiasm. By referring to the operations which are now going on in these states, I think the well informed will doubt whether there is any divine influence in these ‘revivals.’ St. Paul’s conversion, and it is observable that *Gardiner’s* conversion, differs very much from what passes as conversions in the present day.” These observa-

tions should be deeply considered, as no deception is so fatal as that which leads us to think more highly of ourselves than we ought to think, or to think ourselves better than the Lord sees us to be. There can be no true religion without humility, and where there is true humility there is but little danger of enthusiasm or delusion. He that shall humble himself as a little child, said the Saviour, the same is greatest in the kingdom of heaven.—And the Apostle Paul tells us, that God resisteth the proud, but giveth grace to the humble.

[From the *Farmer’s Museum*.]

CHRISTIAN PARTY IN POLITICS.

The careful observer, who takes an enlarged view of the events which are passing in the world, and calculates their probable results, and who is not prejudiced by a tenacious adherence to the doctrines of any particular religious sect, cannot well resist the conviction, that designs upon our government are cherished by some of the religious sects of our country. We would not be understood to say, that any unconstitutional means are to be resorted to, in the first instance, to overthrow our institutions; but we do most sincerely believe, that the object of particular sects is to get the government into their hands by obtaining a majority in favour of their dogmas, sufficient to carry all the important elections, and to exclude from office all whose religious sentiments do not accord with their own. The political principles which would govern an administration composed of the materials to which we have alluded, cannot even be doubtful. We have no hesitation in believing that they would be directly the opposite to those for which we contend.

This object once accomplished, liberty is gone. Every man of liberal religious sentiments would be excluded from, if not disqualified by law, for every office of trust and profit, and

Church and State would be as effectually united as ever they were in the European monarchies. We are not disposed to be hard with those by whom we believe such designs are cherished. All men and all bodies of men are fond of power; nor should it excite surprise, that a religious sect which regards its own faith as the *only TRUE* faith, are anxious to bring the universal world to their views. The fault is in their *self-confidence*, or rather their *intolerance*. They seem to regard as rank *heretics, infidels*, all who dissent from them, and vainly imagine they are doing God service in persecuting such *incorrigible sinners*!

We believe that one important object of Tracts and Sabbath Schools is to prepare the people for a reign of a *Religious Party*. These are two of the most powerful engines that can be brought to bear upon mankind. Early impressions are the most lasting; and the youth whose mind is trammelled by this machinery, exercises no volition at any period of his life. He has not the power of choice: he is prejudiced in favour of the doctrine into which he was early initiated, and generally adheres to it through life. Reason may assail and common sense condemn it, but prejudice is frequently more than a match for even these powerful weapons!

IMPORTANT PROPHECY.

There is no prophecy, perhaps, in the Bible, so plain and so easy to be understood, as well as so important and desirable in its final accomplishment, as that contained in Nebuchadnezzar's dream, and which will be found in the second chapter of Daniel. It is there plainly declared that during the existence of the present kingdoms of Europe, *the God of heaven will set up a kingdom, which shall never be destroyed*, and that this kingdom will *break in pieces and consume* all the present existing kingdoms of Europe, and *stand forever*. The erection and completion of this kingdom

will be the work of God, and not man, as the *stone* which constitutes this kingdom *is cut out without hands*, and it breaks in pieces all the temporal kingdoms of this world, and they *become like the chaff of the summer threshing floors, and the wind carries them away, that no place is found for them*, and the *stone* which *smites* these kingdoms, and breaks them in pieces, *becomes a great mountain and fills the whole earth*.

We are drawing near towards the accomplishment of all these events, and there will be no settled state of things in Europe from this time, till all these things are fulfilled. No very general wars will probably take place at present; but in a little time hence, the three evil spirits will *go forth unto the kings of the earth and of the whole world, to gather them to the battle of the great day of God Almighty*, which will take place under the seventh vial. This battle of the great day corresponds to the *treading of the great wine-press of the wrath of God*, and its being *trodden without the city*, seems to imply, that the great slaughter spoken of under the treading of the wine-press, will take place out of the borders of christian countries, and, consequently, must be in Turkey, and probably in Palestine, the extent of which is said to be one thousand six hundred furlongs, and to which extent *blood* is said to *come up to the horse-bridles*. Turkey is to fall before this time, and when that empire falls, or, according to the language of prophecy, is *dried up*, the times of slaughter and devastation of human beings are nigh at hand.—When these events are fulfilled, all mankind will then know that there is a God that rules and judges in the earth, and they will be willing to serve and honor *Him* alone, and have no other gods before him.

DISCOURAGING CONSIDERATION.

There is no prophecy in scripture which presents a more discouraging

consideration than the statement that when the seven vials of the wrath of God are given to the seven angels to pour out on the earth, *the temple is filled with smoke, and no man is able to enter into the temple, till the seven plagues of the seven angels are fulfilled.* This plainly implies that during the pouring out of the vials, such will be the power of evil, and such the commotion, turmoil and confusion in the world, that it will be almost impossible for any one to get into the right state. It is nevertheless true that mankind can be as acceptable to God in one period of the world as another; for the Lord knows all the difficulties we have to encounter in any particular age, the circumstances under which we are placed, and the obstacles and hindrances in the way of becoming right with which we are surrounded, and only expects much where much is given, and when times and circumstances enable us to perform much, and attain to a conformity to the divine will.

Since the fifth vial began to be poured out by the late revolution in France, what darkness, embarrassment and confusion have spread over Europe, and throughout those countries where corrupt religious establishments, which constitute the seat of the beast, principally exist. This vial was to fill *the kingdom of the beast with darkness.* "Darkness, in scripture," says a commentator, who wrote many years ago, "is the emblem of perplexity and trouble, and a kingdom full of darkness, is a kingdom full of embarrassment." Says another commentator, "This vial does not destroy, but distress him; it fills his kingdom with the darkness of misery and trouble, of calamity and confusion." Was the truth of any prophecy ever more fully realized than in the present accomplishment of this prophecy in the various countries of Europe. The confusion and embarrassment which now prevail in those countries, and in every other country professing christianity, will continue

till the pouring out of the sixth vial, when the present Turkish empire will be dried up or cease to exist, and the three spirits of evil will then "go forth unto the kings of the earth and of the whole world, to gather them to the battle of the great day of God Almighty."

It is probable that no very considerable battles or wars will take place till the one above alluded to, and this will terminate all the wars that will be in the world for upwards of a thousand years. But these last wars will be the most sanguinary and destructive that have ever been upon the earth, as blood is represented as coming up *unto the horse-bridles, by the space of a thousand and six hundred furlongs.* What is termed "the battle of the great day," it is presumed, will not be one battle, but many, and will all take place under the seventh vial, which fills up the wrath of God, and in the course of which every thing inimical and contrary to the kingdom of Christ, will be brought to an end, and Christ himself will then reign over all the inhabitants of the earth. Sects and denominations of every kind among christians will then be no more; for all will know the Lord and serve him alone. Satan will then be bound for a thousand years, and not be permitted to deceive the nations any more till the thousand years be fulfilled. After that he will be loosed a little season, and once more practise his deceptions on the nations, and collect his thousands to oppose the kingdom of Christ. But he shall not be successful, and his overthrow and final subjugation will speedily follow this last attempt to accomplish his purposes in the misery and ruin of mankind.

[From the London Courier.]

It is impossible, in taking a general view of European politics, not to be struck with the very unsettled and dark appearance which they now present; nor can it escape the most shallow observer that this state of gloomy disorganization arises from the contest between two principles

acting in direct opposition to each other, and whose workings are partly open and partly covert, but not, therefore, the less effective. We have the selfish feelings, the prejudices, the despotic policy of a few rulers, opposed to the wants, the wishes, and the liberties of their subjects. Things cannot long remain in such an unnatural position, and it is, therefore, too much to be apprehended that a collision must soon take place, and the ascendancy of the ruler, or the liberties of freemen be established.

CHOLERA MORBUS.

[From a late paper.]

The German, Russian and Polish papers contain frightful accounts of the ravages of the *Cholera Morbus*. At Archangel, in the northern part of Russia, out of 1200 cases, 800 had died. In every town and village the disease was raging in the most dreadful manner. In various parts of St. Petersburg, places had been appropriated for the reception of persons attacked by the disease, around which cordons had been placed. The poor people were impressed with an idea that their friends, who were taken into these places, were unfairly dealt with—that instead of measures being adopted to restore the sick, they were buried alive, or poisoned. The fact that admission was not freely granted, strengthened their opinion that something wrong was going on within the hospitals. A great body of persons, in consequence, forcibly entered the hospitals, and dragged out their friends, many of whom were in the last stages of their disorder. They killed the medical man in attendance, and great disorder prevailed. An express was sent off to the Emperor, who was near Peterhoff. He soon after arrived on the spot, expostulated with the people on their conduct, and quelled the disturbance.

Letters from the frontiers of Servia, in Turkey, dated July 21, state that "the plague, which has been brought from Asia Minor, is very destructive in the interior of Turkey. Prince Milost is exerting all his influence to persuade the Bosnian insurgents to submit to the commands of the Sultan; but his exhortations have hitherto met with little attention."

For the Reformer.

"And they shall teach no more every man his neighbour, and every man his brother, saying—Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will

forgive their iniquity, and I will remember their sin no more."—Jeremiah xxxi. 34.

When will the glorious day arrive
That all shall know the Lord?
When angry sects no more shall strive
About the written word;
When all who name the Saviour's name,
Iniquity will shun,
And by their holy lives proclaim
God's will on earth is done—
When each his neighbour will prefer,
And selfishness shall cease,
Actions and words alike declare
The gospel they profess—
When man no longer will be led
By feeble man astray,
And Christ shall be the only Head,
The Light, the Truth, the Way.—
The selfish Priest no longer then
The christian garb shall wear,
Or worship to be seen of men,
With loud and lengthy prayer.
Then all the mystery of sin
In worldly wisdom wrought,
Shall be reveal'd; and Christ within
Shall govern every thought.
That glorious day will surely come,
By Christ himself foretold,
When his true sheep will gather home,
And form at last one fold.
Far as the sun extends his course,
True righteousness shall shine—
Inferior laws lose all their force,
Fulfill'd by Love divine. J.W.

"For all the law is fulfilled in one word, even in this, Thou shalt love thy neighbour as thyself."—Apostle Paul.

The next number of the Reformer will be issued the first of December, and also the 6th number of the Christian. Twelve numbers of the Reformer, as heretofore, will make a volume, for which one dollar will pay in full. The present number is the 6th of the 12th vol. and six more numbers are required to complete the volume.

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